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THE IMPORTANCE OF TRUST AND DELIBERATION IN LEADERSHIP FROM A HADITH PERSPECTIVE

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Abstrak: Kepemimpinan (imamah) dalam Islam memiliki peran penting dalam menjaga keteraturan sosial, keadilan, dan integritas moral umat. Penelitian ini bertujuan untuk mengkaji hadis-hadis yang berkaitan dengan amanah dan tanggung jawab pemimpin dalam Islam, khususnya dalam konteks penerapan prinsip shura (musyawarah) dan amanah (kepercayaan), serta mengaitkannya dengan teori kepemimpinan modern. Dengan menggunakan metode studi pustaka dan pendekatan kualitatif, kajian ini menganalisis hadis secara tematik dan komparatif, serta menghubungkannya dengan teori politik kontemporer seperti deliberative democracy dan ethical leadership. Hasil penelitian menunjukkan bahwa meskipun Al-Qur'an tidak secara eksplisit menyebut istilah "kepemimpinan", nilai-nilai seperti musyawarah, amanah, dan keadilan ditekankan secara kuat baik dalam Al-Qur'an maupun hadis. Nilai-nilai ini tidak hanya menjadi fondasi moral dalam kepemimpinan Islam, tetapi juga sejalan dengan konsep-konsep kepemimpinan partisipatif, akuntabilitas publik, dan servant leadership dalam teori modern. Penelitian ini menyimpulkan bahwa kepemimpinan Islam yang berlandaskan prinsip shura, amanah, dan 'is menawarkan model kepemimpinan yang berbasis nilai, partisipatif, dan transformatif. Prinsip-prinsip ini selaras dengan teori seperti deliberative democracy, ethical leadership, dan good governance, serta relevan dalam menjawab tantangan kepemimpinan kontemporer seperti krisis etika, lemahnya kepercayaan publik, dan partisipasi yang rendah.

Kata Kunci: Kepemimpinan Islam; Musyawarah; Amanah; Etika Kepemimpinan

Abstract: Leadership (imamah) in Islam plays a vital role in maintaining the ummah's social order, justice, and moral integrity. This study aims to explore the hadiths concerning the mandate and responsibility of Islamic leaders, particularly focusing on the principles of shura (consultation) and amanah (trust), and to contextualise them within modern leadership theories. Using a qualitative library research method, this paper conducts a thematic and

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comparative analysis of prophetic traditions related to leadership. It examines their relevance in light of contemporary theories such as deliberative democracy and ethical leadership. The findings show that while the Qur'an does not explicitly mention "leadership," it emphasises values such as consultation, trust, and justice, principles further reinforced in the Hadith. These values serve as the moral foundation of leadership in Islam and align with modern concepts of participatory governance, accountability, and servant leadership. This study concludes that Islamic leadership, rooted in the principles of shura, amanah, and 'is, offers a value-based, participatory, and transformative leadership model. These principles align with modern theories such as deliberative democracy, ethical leadership, and good governance, but also provide a relevant alternative to address contemporary leadership challenges such as ethical crises, lack of public trust, and weak participation.

Keywords: Islamic Leadership; Shura; Trust; Ethical Leadership

INTRODUCTION

Humans in navigating the life of the world are indeed connected and interacting with each other, therefore when several people gather and interact, then according to Islamic guidance, there must be someone who becomes a leader among them so that the relationship built by them is neatly arranged, orderly and controlled, this is based on the guidance of a hadith of the Prophet Muhammad SWA which reads:

حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ بْنُ بَرِّسٍ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنْ نَافِعٍ عَنْ أَبِي سَلَمَةَ
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ¹

Meaning: *It has been told about us by Ali Ibn Bahri Ibn barriyyi It has been said about us by Hatim Ibn Ismail It has been told to us by Muhammad Ibn A'jlan From Nafi' from salamah From Abu said al-Khudriy If there are three people who go out to travel, they should appoint one of them as a leader. Narrated by Abu Daud.*

The Messenger of Allah (peace and blessings of Allaah be upon him) ordered the pilgrims to appoint one of them as their leader. Those who are chosen should be the most important and intelligent people in their ideas in order to be able to manage their affairs. Because, if they do not appoint someone as a leader, then their affairs will be chaotic.

¹ Abu daud Sulaiman Ibn As-ash Sunan Abu daud, Order: Darul Kitab al-arabi, t.t, Juz II, p. 340

Leadership in Islam, known as *the imamah*, has a crucial role in maintaining the stability and welfare of the ummah.¹ An imam or leader is not only responsible for the administrative aspect, but must also ensure that Islamic values are applied in the life of society. The two main principles that are the foundation for carrying out Islamic leadership are the application of *shura* (deliberation) and justice.

The life of a people can run in an orderly manner, and relations among human beings run in harmony and peace, so a leader is appointed who is given the authority to supervise the implementation of the rules that have been set. Given its very significant role in Islam, the appointment of a leader is very urgent. Even if there were three Muslims travelling a long way, the Prophet recommended that one of them be appointed as a leader, and this is an illustration of the need for a leader or imamah.

The task of the imamah (leader) in the modern sense is to form and maintain in the human environment, working together in a well-organised group, completing the task of achieving the goals that have been set. An imamah must be effective in carrying out the tasks they carry, because an effective imamah (leader) whose members can feel their needs, both work needs, motivation, recreation, health, clothing, food, shelter, and other needs that they deserve. A leader who has leadership characteristics is someone who has good qualities as reflected in traits or dispositions. Usually, the traits/dispositions expected of members from their leaders are intelligence, wisdom, enthusiasm and fairness.²

This paper will examine the hadiths related to the Mandate and the authority of Islamic Leaders, especially in the context of the application of *shura* and justice. By understanding the guidance from these hadiths, it is hoped that it can provide insight into how an Islamic leader should carry out their duties and responsibilities in accordance with the teachings of the Prophet Muhammad SAW.

METHOD

This research uses a library research method with a qualitative approach. Primary data is obtained from the Prophet's hadiths that discuss trust and deliberation in leadership, while secondary data comes from contemporary literature on Islamic leadership and modern political theory. The analysis is carried out thematically and comparatively, by identifying the

² Ahmad Maulana, *The Concept of the State and the Leadership of Imamah According to Jemaah An Nadzir*, (Makassar: UIN Alaudin Makassar, 2017), p. 36

main themes in the hadith and comparing them with the principles in contemporary political theory to gain a more contextual and relevant understanding.

To clarify the framework of the analysis, this study examines the hadiths related to trust and deliberation through a thematic approach, then compares these principles with modern political theories such as deliberative democracy and the concept of trust in leadership. Thus, the analysis is not only normative-theological, but also contextual with the development of contemporary political thought.

DISCUSSION

Various theories have provided the foundation of thinking and concepts of leadership that state that the success of a leader is determined by the potential and other factors that influence, as well as the extent to which a leader can meet the requirements of a leader.³ Basically, the Qur'an never implicitly mentions the word leadership, because leadership is a term in organisational management. However, this does not mean that the Qur'an does not talk about leadership issues at all. As a guide for humans (*hudan li al-nas*), in addition to mentioning leaders (*imams, a'immah, wali, caliphs* and others), the Qur'an also states the basic principles of leadership such as trust, justice and deliberation.⁴

Shura or deliberation is a decision-making process through consultation and joint discussion, which emphasises the importance of collective participation in determining policy direction. This principle is affirmed in the Qur'an, as in Surah Ash-Shura verse 38, which states that their affairs are decided by deliberation between them. The practice of *shura* is also reflected in the life of the Prophet Muhammad SAW, who often consulted with his companions on various important matters, such as war strategies and other decisions. This shows that deliberation is a sunnah that must be applied by every leader in making decisions.⁵

In addition to deliberation, justice is also the basic principle of an imam's leadership. Justice is one of the main traits that a leader must have. In a hadith, the Prophet Muhammad SAW said that a just leader will get a special position in the sight of Allah, while a tyrannical leader will get hatred and be

³ Afzalur Rahman, *The Prophet Muhammad as a Military Leader*, (Jakarta: Amzah, 2006), p. 31

⁴ Abuddin Nata, *Masail Al-Fiqhiyah*, (Jakarta: Kencana, 2006), p. 114

⁵ Amelia Ghany Safitri, *Deliberation in Islam According to the Quran and Hadith*, (www.detik.com: 2024), <https://www.detik.com/hikmah/khazanah/d-7548560/musyawarah-dalam-islam-according-to-al-quran-and-hadith?utm>, accessed on 24 May 2025

far from His mercy. Therefore, fairness must be the main principle in every decision and action of a leader.⁷ By understanding and applying the principles of *shura* and justice, a leader is expected to be able to exercise his authority in accordance with the teachings of Islam, so as to be able to bring benefits to the people he leads.

Shura comes from the word 'syawara', which means 'al-tasyawur' (التشاور) or discussion. The use of the word in Arabic is for the purpose of 'al-istikhrāj' with the meaning of 'to bring out something' as mentioned by Ibn Manzur in his book *Lisan al-'Arab*. According to al-Raghib al-Asfahani, Shura is defined as the process of expressing opinions by mutual *muraja'ah* and exchanging opinions between fellow members of the Shura.⁶ Shura, or deliberation, is one of the fundamental principles in Islam that emphasises the importance of consultation and collective participation in decision-making. This principle is not only recommended in the Qur'an, but also practised consistently by the Prophet Muhammad SAW in various aspects of life, including in the context of leadership and management of the affairs of the *ummah*. Through shura, the decisions taken are expected to reflect common wisdom and meet the needs and interests of the community fairly. The following is a hadith related to the application of deliberation in leadership.

Hadith narrated from Maimun bin Mahran.

عَنْ مَيْمُونِ بْنِ مَهْرَانَ قَالَ: كَانَ أَبُو بَكْرٍ إِذَا وَرِدَ عَلَيْهِ الْخِصْمُ نَظَرَ فِي كِتَابِ اللَّهِ، فَإِنْ وَجَدَ فِيهِ مَا يَفْضِي بِهِ بَيْنَهُمْ فَضَى بِهِ، وَإِنْ لَمْ يَكُنْ فِي الْكِتَابِ وَعَلِمَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ الْأَمْرِ سُنَّةً فَضَى بِهِ. فَإِنْ أَعْيَاهُ حَرَجَ فَسَأَلَ الْمُسْلِمِينَ، وَقَالَ: أَتَانِي كَذَا وَكَذَا، فَهَلْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ بِقَضَاءٍ؟ فَرَبَّمَا اجْتَمَعَ إِلَيْهِ النَّفَرُ كُلُّهُمْ يَذْكُرُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ قَضَاءٌ، فَيَقُولُ أَبُو بَكْرٍ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِينَا مَنْ يَحْفَظُ عَنَّا نَبِيَّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَإِنْ أَعْيَاهُ أَنْ يَجِدَ فِيهِ سُنَّةً مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَعَ رُؤُوسَ النَّاسِ وَخِيَارَهُمْ فَاسْتَشَارَهُمْ، فَإِذَا اجْتَمَعَ

⁶ Zulkifli Albakri, *Shura as a Solution to the Problem*, (zulkiflialbakri.com: 2022), <https://zulkiflialbakri.com/syura-sebagai-solusi-masalah/>, accessed on May 24, 2025.

رَأَيْتُهُمْ عَلَى أَمْرٍ قَضَى بِهِ. وَكَذَلِكَ فَعَلَ عُمَرُ ابْنُ الْخَطَّابِ مِنْ بَعْدِهِ. (رَوَاهُ الدَّارِمِيُّ وَالْبَيْهَقِيُّ وَصَحَّحُ
الْحَافِظُ إِسْنَادُهُ فِي الْفَتْحِ 7)

Meaning: "Narrated from Maimun ibn Mahran, he narrated: "In the past, Abu Bakr (As Siddiq) when a problem (dispute) came to him, then the first thing he did was to recite the Qur'an (search in the book), and if he got from him a verse that he could use to judge them, then he would decide based on that verse. If he does not find it in the Qur'an, but he knows the sunnah (hadith) of the Messenger of Allah (peace and blessings of Allaah be upon him), then he will decide it based on the hadith. If he does not know the Sunnah, then he will ask the Muslims, and say to them: 'Surely such and such a matter has come to me, do you know that the Messenger of Allah (peace and blessings of Allaah be upon him) ever decided on this matter with a decision?' Sometimes there were some companions who all mentioned a decision (sunnah) from the Messenger of Allah (peace and blessings of Allaah be upon him), so Abu Bakr said: 'All praise be to Allah who has made among us those who memorize the Sunnahs of our Prophet (peace and blessings of Allaah be upon him).' But if he did not get a single sunnah from the Messenger of Allah (peace and blessings of Allaah be upon him), he gathered the leaders and the learned people from the community, and then he consulted with them. If they agree on an opinion (decision), then he will decide with it. And so did the Caliph Umar bin Khatthab after his death." (Narrated by Ad Darimi No.161 and Al Baihaqi, and Al Hafiz Ibn Hajar states that the sanad is saheeh.)

This hadith describes the method used by Caliph Abu Bakr Ash-Siddiq in deciding legal cases. He first referred to the Qur'an. If he does not find a solution in it, he seeks guidance from the Sunnah of the Prophet Muhammad SAW. If he still does not find an answer, he will deliberate with his friends and community leaders to reach the best decision. This method was then continued by Caliph Umar bin Khattab afterwards. In the context of imamah or leadership in Islam, this hadith emphasises the importance of the principle of shura (deliberation) in decision-making. The principle of shura is one of the main pillars in the Islamic system of governance, where leaders are expected not to make decisions authoritatively, but rather by consulting and considering the opinions of experts and the public. This is in line with the words of Allah in the Qur'an:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

⁷ Abdullah Ibn Abdurrahman, Sunan ad-darimi, Order: Darul Kitab Arabi, t.t, juz I. p. 39

Meaning: “And (for) those who accept (obey) the call of their Lord and establish prayer, their affairs are (decided) by deliberation between them; and they provide a portion of the sustenance that We give them.” (QS. Ash-Shura: 38).

This principle is also reflected in Abu Bakr's process of appointing Umar bin Khattab as caliph. Before the appointment, Abu Bakr first held consultations with the companions and leaders of the Muslims to find out their aspirations and opinions. This shows that although Abu Bakr had the authority to appoint his successor, he still put forward the principle of deliberation deep making important decisions related to the leadership of the people.⁸

Besides that, Abu Bakr's decision to combat those who are reluctant to pay zakat is also taken through a process of deliberation with the companions. Despite the differences of opinion, Abu Bakr still adheres to the principle that zakat is an obligation that must be fulfilled, and strict action is needed to maintain the integrity of Islamic teachings. Thus, this hadith provides an essential lesson on how a leader in Islam should make decisions, namely by referring to the Qur'an and Sunnah, and prioritising deliberation to achieve the common good.

Hadith narrated by Tirmidhi

Abu Hurairah said,

ما رأيت أحداً أكثر مشورة لأصحابه من رسول الله صلى الله عليه وسلم⁹

“I have not seen anyone who consulted with his companions more than the Messenger of Allah (peace and blessings of Allaah be upon him).” (H.R. al-Tirmidhi)

The hadith about the deliberations of the Messenger of Allah (peace and blessings of Allaah be upon him) after the Battle of Badr has a sanad consisting of several narrators. This hadith was narrated by Hannad, who received the narration from Abu Mu'awiyah, then narrated from Al-A'masy, who heard from Amru bin Murrah. Furthermore, this hadith was passed on by Abu Ubaidah, who relied on it to his father, Abdullah bin Mas'ud. However, there is a record in this sanad that Abu Ubaidah had never heard

⁸ Bimby Febrian Candra, Patmawati and M. Habibi, *Da'wah Strategy of Abu Bakar Ash-Shiddiq*, (Pontianak: Journal of Da'wah Management, 2023), Vol. 4, No. 1, p. 42.

⁹ Muhammad Ibn Hissi Abu Hissi at-Turmudi, Sunan Turmudi, Order: darut Turas, t.t, juz IV, p.213

directly from his father, so there is a disconnect in the chain of narration. Nevertheless, this hadith is considered hasan by Imam Tirmidhi, which means that it can still be used as an argument in the study of Islamic law.¹⁰ This hadith highlights the habit of the Prophet Muhammad SAW, who often consulted with his companions on various matters, including making important decisions. Even though he was a prophet who received direct revelation from Allah SWT, he still involved the companions in discussions and deliberations, showing the importance of deliberation in Islam. The principle of deliberation in Islam is also affirmed in the Qur'an, such as in Surah Ali 'Imran verse 159, where Allah SWT commanded the Prophet Muhammad SAW to deliberate with the companions on some issues. This verse shows that even though the Prophet Muhammad SAW received direct revelation from Allah, he was still commanded to involve the companions in decision-making, emphasising the importance of consultation and collective participation in leadership. In the context of imamah or leadership, deliberation is an essential foundation for fair and wise decision-making. The caliphs after the Prophet Muhammad SAW, such as

Abu Bakr and Umar bin Khattab also applied the principle of deliberation in their leadership. They often gather friends and community leaders for discussion before making important decisions, ensuring that various views are considered and that decisions taken reflect the consensus of the people.

Hadiths on Applying Justice.

Justice is one of the fundamental principles in Islamic teachings that leads its people to act justly in every aspect of life. This concept is not only emphasised in the Qur'an, but is also reinforced through various hadiths of the Prophet Muhammad (peace and blessings of Allaah be upon him). One of the hadiths that highlights the virtue of justice states that the righteous will be on the side of Allah on the pulpits of light, at the right of Ar-Rahman, in honour of the justice they uphold in leadership, family, and other affairs. In addition, the Prophet also emphasised that a just leader is among the seven groups that will receive the protection of Allah on the Day of Resurrection, showing how vital justice is in leadership and community life. These hadiths provide guidance for Muslims to always uphold justice, both on an individual and collective scale, in order to achieve a harmonious society and be pleased

¹⁰ Bimby Febrian Candra, Patmawati and M. Habibi, *Da'wah Strategy of Abu Bakar Ash-Shiddiq*, (Pontianak: Journal of Da'wah Management, 2023), Vol. 4, No. 1, p. 42

by Allah Subhanahu wa Ta'ala.

a. Hadith narrated by Bukhari.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَبْعَةٌ يُظِلُّهُمُ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَدْلٌ وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ وَرَجُلٌ وَقَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِيَّيَّ أَخَافُ اللَّهُ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ¹¹

Meaning: "From Abu Hurairah RA, from the Prophet Muhammad PBUH, he said, 'There are seven groups of people who are sheltered by Allah on the day when there is no shade other than His shade, namely a righteous leader, a young man who fills his days with worship, a person whose heart is attached to the mosque, two people who love each other for the sake of Allah where they meet and are separated because of Allah, A person who is persuaded to commit adultery by a person of rank and good looks and then answers, 'I fear Allah,' a person who gives alms secretly so that his left hand does not know what his right hand is doing, and a person who meditates in silence with tears,'" (HR Bukhari).

This hadith was issued with the same recitation by Imam Bukhari in al-Jami ash-Saheeh, hadith number 6421, kitab al-muharibin min ahl al-kufr wa ar-riddah bab fadli man taraka al-fahaisy, from the path of Abu Hurairah. Issued by Imam Muslim in Saheeh Muslim with adjacent lafadz, hadith number 1031, the book of zakat, bab fadhli ikhfa' shadaqah from the same line. This hadith sanad consists of several narrators who are considered credible in the science of hadith. Muhammad bin Salam al-Bakindi received a narration from Abdullah bin Mubarak al-Marwazi, a prominent scholar known as Shaykh Khurasan. Abdullah bin Mubarak narrated from Ubaidillah bin Umar al-Umari, who is considered tsiqah tsabat by scholars. Furthermore, Ubaidillah received a narration from Khubaib bin Abdurrahman al-Anshari, who is also recognised as a narrator of tsiqah. Khubaib narrated from Hafsh bin Ashim al-Adawi, a middle-aged tabi'in who was considered tsiqah by hadith scholars. Finally, Hafsh bin Ashim received this hadith from Abu Hurairah Abdurrahman bin Shakhr ad-Dusi, a companion of the Prophet Muhammad PBUH who was known as the narrator of the most hadith and had a strong memory. Status of sanad: The sanad of this hadith is authentic because the narrators are tsiqah.

¹¹ Muhammad Ibn Ismail al-Bukhari, *jami' sahih bukhari*, Beirut: darut ihya, t.t. Juz II, p. 111

This hadith explains seven groups of people who will receive Allah's protection on the Day of Resurrection when there is no shelter except the shelter of Allah. According to Ibn Hajar Asqalani in Fath Bari, the specialisation of these seven groups of people is a form of Allah's glory for the righteous deeds that they have done while in the world. And this practice of obedience is related to two relationships: *habl minallah* and *habl min annas*. The righteous priest is mentioned first among the other seven classes, indicating the height of the righteous leader before Allah on the Day of Judgment. Leadership is directly related to various aspects of the world and religion.¹⁹ The Gospel of Jesus Christ

b. Hadith narrated by Tirmidhi.

Abu Sa'id narrated that the Prophet (صلى الله عليه وسلم) said:

إن أحب الناس إلى الله يوم القيامة وأدناهم منه مجلسا إمام عادل وأبغضهم منه مجلسا إمام جائر¹²

It means: *“Indeed, the man who is most loved by Allah on the Day of Resurrection and who is closest to Him is a righteous priest. And the man who is most hated by Allah and is furthest from Him is the unrighteous priest.”*²⁰ The Gospel of Jesus Christ

This hadith is the hadith of Jami' At-Tirmidhi number 1250. Imam At-Tirmidhi commented on this hadith as *hasan gharib*.¹³ The sanad of this hadith is as follows: Abu Sa'id al-Khudri narrated from the Prophet صلى الله عليه وسلم. Abu Sa'id al-Khudri was a companion of the Prophet who was known as a trusted narrator of hadith and had many direct narrations from the Prophet صلى الله عليه وسلم. The hadith you mentioned highlights the importance of justice in leadership. The Prophet صلى الله عليه وسلم stated that a just leader will become the most beloved human being of Allah on the Day of Resurrection and will gain a position close to Him. On the other hand, a tyrannical leader will become the human being that Allah hates the most

and will be placed away from Him. In the context of imamah or leadership, this hadith emphasises that justice is the main trait that a leader must have. Justice in leadership means giving rights to every individual regardless of differences, as well as deciding cases based on truth and impartiality. A just leader will create a harmonious and prosperous society, while a tyrannical leader tends to cause dissatisfaction and conflict in society. A tyrannical leader not only harms himself but also the society he leads.

¹² Imam Turmudi, Sunan Turmudi..... Juz III, p. 617.

¹³ Muslim.pizza, *Hadith jami'at-Tirmidhi No. 1250-Book The Laws*, (www.hadist.id), <https://www.hadits.id/hadits/tirmidzi/1250?utm>, accessed on May 25, 2025.

Tyranny in leadership can be a sign of the end times and bring various catastrophes to humanity. Therefore, Islam encourages its people to uphold the truth and advise unjust leaders as the primary form of jihad.

Integration of the Principles of Trust and Deliberation with Contemporary Leadership Literature

The principles of trustworthiness and deliberation emphasised in the hadiths of the Prophet Muhammad (PBUH) have become the primary foundation in Islamic leadership. However, the relevance of these two principles is further strengthened when examined through the perspective of contemporary leadership literature. Recent studies confirm that ethical values such as trust, collective participation, and accountability are key elements in building effective and sustainable leadership.¹⁴

In his work *Leadership: Theory and Practice* (2022), Northouse highlights that trust is the main social capital a modern leader must have. This trust is reflected in personal integrity and the consistency of the leader's actions and openness to member participation. This concept is very much in line with the value of trust in Islam, where every leader is seen as a representative who bears great responsibility and must maintain the trust given by the community. Without trust, leadership will lose social and moral legitimacy, as affirmed in the Prophet's hadiths about fulfilling the mandate in every aspect of life.

In addition, the principle of deliberation, which is a characteristic of Islamic leadership, has also received wide recognition in modern leadership theory, especially in the concepts of deliberative leadership and participative leadership. Habermas (1996) in his theory of deliberative democracy emphasises the importance of a consultative and participatory process in decision-making, where every member of the community has the right to vote and the opportunity to express their views.¹⁵ Recent research by Yukl (2020) also shows that organisations that implement participatory leadership models tend to be more innovative, responsive, and able to build member loyalty. This is in line with the practice of deliberation exemplified by the Prophet Muhammad SAW, as narrated in various hadiths, where he always involves the companions in discussions and strategic decision-making.¹⁶

¹⁴ P. G. Northouse, *Leadership: Theory and Practice*, 9th ed. (Thousand Oaks, CA: Sage Publications, 2022), 23.

¹⁵ Jürgen Habermas, *Between Facts and Norms: Contributions to a Discourse Theory of Law and Democracy* (Cambridge, MA: MIT Press, 1996), p. 305.

¹⁶ Gary Yukl, *Leadership in Organizations*, 9th ed. (New York: Pearson, 2020), p. 142.

Furthermore, contemporary literature also highlights the importance of ethical leadership and servant leadership where leaders act as servants and protectors for their members.¹⁷ These values are very close to the Islamic teachings of leadership that is oriented towards service, justice, and the benefit of the ummah. Therefore, strengthening the principles of trust and deliberation in leadership is a normative demand of religion and a strategic need in building a competitive and harmonious organization and society in the modern era.

Comparison of Shura and Amanah Principles with Modern Political Theory

The principles of shura (deliberation) and amanah (trust/accountability) are the two main foundations in Islamic leadership, which are affirmed in the Qur'an, hadith, and practised by the Prophet Muhammad SAW and his companions. Shura is a decision-making process through consultation and joint discussion, emphasising collective participation and openness in determining policy direction, while trust requires leaders to maintain trust and act honestly, fairly, and responsibly in carrying out their duties. In modern political theory, the principle of shura is very much in line with the concept of deliberative democracy developed by Habermas (1996:305).¹⁸ In deliberative democracy, public decision-making is carried out through an inclusive and participatory discussion process, where all members of the community are given space to express their opinions rationally. The decisions taken are the result of mutual consensus, not unilateral authority. The practice of shura exemplified by the Prophet Muhammad SAW and his companions, such as in the process of appointing caliphs or strategic decision-making, is very similar to the deliberative mechanisms idealised in modern democracy.¹⁹

Meanwhile, the principle of trust in Islam is closely related to the concept of good governance and public trust in modern leadership. Northouse (2022) emphasises that trust and accountability are the main foundations of effective leadership.²⁰ Trustworthy and accountable leaders will gain legitimacy and public support, while negligent leaders will lose public trust. The theory of good governance also emphasises the importance of

¹⁷ Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 2002), 27.

¹⁸ Jürgen Habermas, *Between Facts and Norms*, p. 305.

¹⁹ Jürgen Habermas, *Between Facts and Norms*, pp. 305-307.

²⁰ P. G. Northouse, *Leadership: Theory and Practice*, 9th ed. (Thousand Oaks, CA: Sage Publications, 2022), p. 45.

transparency, integrity, and accountability, all of which are core values in Islamic teachings on leadership.²¹

Both shura and amanah in Islam are not only procedural, but also substantive: the resulting decisions must be fair and bring benefits to the ummah. This is in line with the main goals of modern political theory, namely, social justice and common welfare. The concept of servant leadership developed by Greenleaf (2002) also emphasises that ideal leaders are those who prioritise the service and welfare of members, in line with Islamic guidance, so that leaders act reasonably, trustworthily, and deliberate in every action.²²

Thus, the principles of Islamic leadership have proven to be very relevant to be integrated in contemporary leadership practices, both at the organizational and government levels. The values of participation, accountability, and justice contained in shura and amanah can be a solution to the challenges of modern governance that demand transparency and public involvement.

Author's Analysis

Based on the previous theoretical and textual presentations, the author views that the basic principles of leadership in Islam such as *shura* (deliberation), *amanah* (belief), and *'is* (justice) not only have a normative basis in the Qur'an and Sunnah, but also offer strong theoretical relevance in contemporary leadership discourse. These concepts are not merely spiritual or ideal, but can be operationalised in modern government and organisational practices.

First is the principle of shura, as explained in QS. Ash-Shura: 38 and reinforced by various hadiths as well as prophetic and caliphate practices, shows that Islam substantially prioritises collective decision-making based on participation and consultation. In the contemporary context, this concept has epistemological similarities to the theory of *deliberative democracy* developed by Jürgen Habermas. Habermas (1996) emphasised the importance of rational and participatory discourse in the public sphere as a means of establishing political legitimacy. Therefore, *shura* can be read as a typical Islamic deliberative form

²¹ Gary Yukl, *Leadership in Organizations*, 9th ed. (New York: Pearson, 2020), 142, and Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 2002), p. 27.

²² Robert K. Greenleaf, *Servant Leadership*, p. 47

principles of leadership such as trust, justice and deliberation, but many Hadiths of the Prophet emphasize the importance of trust and deliberation in leadership in Islam. Islamic leadership principles – *shura* (consultation), *amanah* (trust), and *'is* (justice) – are not only rooted in the Qur'an and Sunnah but also align with modern leadership theories. *Shura* reflects participatory decision-making, echoing Habermas's deliberative democracy. *Justice* in leadership corresponds to ethical leadership, emphasising integrity and moral responsibility. *Amanah* signifies both divine and social accountability, resonating with the concept of public trust in good governance. These values also parallel the servant leadership model, where leaders serve the community rather than dominate. Thus, Islamic leadership provides a value-based, participatory, and transformative framework, offering a relevant alternative to address current leadership challenges such as ethical decline, weak participation, and legitimacy crises.

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